NEW ATLANTIS.

A VVork unfinished.

Written by the Right Honourable, FRANCIS, *Lord Verulam, Viſcount* St. *Alban.*

To the Reader.

THis *Fable* my *Lord* deviſed, to the end that He might exhibit therein, a *Modell* or *Deſcription* of a *College*, inſtituted for the *Interpreting* of *Nature*, and the producing of *Great* and *Marvellous Works*, for the *Benefit* of *Men*; Vnder the Name of *Salomons Houſe*, or the *College of the Six Dayes Works*. And even ſo farre his *Lordſhip* hath proceeded, as to finiſh that Part. Certainly the Modell is more Vaſt, and High, than can poſsibly be imitated in all things; Notwithſtanding moſt Things therein are within Mens Power to effect. His *Lordſhip* thought alſo in this preſent *Fable*, to have compoſed a *Frame* of *Lawes*, or of the *beſt State* or *Mould* of a *Common-Wealth*; But foreſeeing it would be a long Work, his Deſire of Collecting the *Natural Hiſtory* diverted him, which He preferred many degrees before it.

This Work of the *New Atlantis* (as much as concerneth the *Engliſh Edition*) his *Lordſhip* deſigned for this place; In regard it hath ſo near Affinity (in one part of it) with the preceding *Natural Hiſtory*.

 VV. Rawley.

NEW ATLANTIS.

WE ſailed from *Peru*, (where we had continued by the ſpace of one whole year) for *China* and *Iapan*, by the South Sea; taking with us Victuals for twelve Months; and had good Winds from the Eaſt, though ſoft and weak, for five Months ſpace and more. But then the Wind came about, and ſetled in the Weſt for many daies, ſo as we could make little or no way, and were ſometimes in purpoſe to turn back. But then again there aroſe Strong and Great VVinds from the South, with a Point Eaſt; which carried us up, (for all that we could do) towards the North: By which time our Victuals failed us, though we had made good ſpare of them. So that finding our ſelves, in the Midſt of the greateſt VVilderneſs of waters in the world, without Victuall, we gave our Selves for loſt Men, and prepared for death. Yet we did lift up our Hearts and Voices to GOD above, *who ſheweth his Wonders in the Deep*; Beſeeching him of his Mercy, that as in the *Beginning* He diſcovered the *Face* of the *Deep*, and brought forth *Drie-land*: So he would now diſcover Land to us, that we might not periſh. And it came to paſs, that the next day about Evening, we ſaw within a Kenning before us, towards the North, as it were thicker Clouds, which did put us in ſome hope of Land: Knowing how that part of the South-Sea was utterly unknown: And might have Ilands or Continents, that hitherto were not come to light. VVherefore we bent our courſe thither, where we ſaw the appearance of Land, all that Night. And in the Dawning of the next Day, we might plainly diſcern that it was a Land Flat to our ſight, and full of Boſcage: which made it ſhew the more Dark. And after an Hour and a halfes Sayling, we entred

tred into a good *Haven*, being the Port of a fair *City*. Not great indeed, but well built, and that gave a pleasant view from the Sea. And we thinking every minute long, till we were on Land, came close to the Shore, and offered to Land. But straightwaies we saw divers of the People, with Bastons in their hands, (as it were) forbidding us to land: Yet without any Cries or Fierceneſſe, but only as warning us off, by Signes that they made. Whereupon being not a little discomforted, we were advising with our selves, what we should do. During which time, there made forth to us a small Boat, with about eight Persons in it, whereof One of them had in his Hand a Tip-staffe of a yellow Cane, tipped at both ends with Blew, who made aboard our Ship, without any shew of Distrust at all. And when he saw one of our Number, present himself somewhat afore the rest, he drew forth a little Scroul of Parchment (somewhat yellower than our Parchment, and shining like the Leaves of VVriting Tables, but otherwise soft and flexible,) and delivered it to our formost man. In which Scroul were written in Antient *Hebrew*, and in Antient *Greek*, and in good *Latine* of the School, and in *Spanish*, these words; *Land ye not, none of you; and provide to be gone from this Coast, within sixteen daies, except you have further time given you: Mean while, if you want Fresh Water, or Victual, or help for your Sick, or that your Ship needeth repair, write down your Wants, and you shall have that which belongeth to Mercy.* This Scroul was signed with a Stamp of *Cherubims Wings*, not spread but hanging downwards; And by them a *Crosse*. This being delivered, the *Officer* returned, and left only a Servant with us to receive our Answer. Consulting hereupon amongst our Selves, we were much perplexed. The Deniall of Landing, and Hasty VVarning us away, troubled us much: On the other side, to find that the People had Languages, and were so full of Humanity, did comfort us not a little. And above all, the Sign of the *Crosse* to that Instrument, was to us a great Rejoycing, and as it were a certain Presage of Good. Our Answer was in the *Spanish* tongue; *That for our Ship, it was well; For we had rather met with Calmes and contrary winds, than any Tempests. For our Sick, they were many, and in very ill Case; So that if they were not permitted to Land, they ran in danger of their lives.* Our other VVants wee set down in particular, adding; *That we had some little store of Merchandize, which if it pleased them to deal for, it might supply our Wants, without being chargeable*

able unto them. VVe offered ſome Reward in Piſtolets unto the Servant, and a piece of Crimſon Velvet to be preſented to the *Officer*: But the Servant took them not, nor would ſcarce look upon them; And ſo left us, and went back in another little Boat which was ſent for him.

About three Hours after we had diſpatched our Anſwer, there came toward us, a Perſon (as it ſeemed,) of place. He had on him a Gown with wide Sleeves, of a kind of VVater Chamolet, of an excellent Azure Colour, far more gloſſy than ours: His under Apparell was green, and ſo was his Hat, being in the form of a Turban, daintily made, and not ſo huge as the *Turkiſh* Turbans; And the Locks of his Hair came down below the Brims of it. A Reverend Man was he to behold. He came in a Boat, gilt in ſome part of it, with four perſons more onely in that Boat; And was followed by another Boat, wherein were ſome Twenty. VVhen he was come within a Flight-ſhot of our Ship, Signes were made to us, that we ſhould ſend forth ſome to meet him upon the water, which we preſently did in our Ship-Boat, ſending the principal Man amongſt us ſave one, and four of our Number with him. VVhen we were come within ſix yards of their Boat, they called to us to ſtay, and not to approach further, which we did. And thereupon the Man, whom I before deſcribed, ſtood up, and with a loud voyce in *Spaniſh*, asked, *Are ye Chriſtians?* VVe anſwered, *We were*; fearing the leſſe, becauſe of the *Croſſe* we had ſeen in the Subſcription. At which Anſwer the ſaid Perſon lift up his Right Hand towards Heaven, and drew it ſoftly to his Mouth (which is the Geſture they uſe, when they thank GOD) And then ſaid: *If you will ſwear, (all of you) by the merits of the* SAVIOUR, *that ye are no Pirates; Nor have ſhed bloud, lawfully, nor unlawfully, within forty daies paſt; you may have Licenſe to come on Land.* We ſaid, *We were all ready to take that Oath.* VVhereupon one of thoſe that were with him, being (as it ſeemed) a *Notary*, made an Entry of this Act. Which done, another of the Attendants of the Great Perſon, which was with him in the ſame Boat, after his Lord had ſpoken a little to him, ſaid aloud: *My Lord would have you know, that it is not of Pride, or Greatneſſe, that he commeth not aboard your Ship: But for that, in your Anſwer, you declare, that you have many Sick amongſt you, he was warned by the* Conſervatour *of* Health, *of the* City, *that he ſhould keep a diſtance.* VVe bowed our ſelves towards him, and anſwered: *We*

were

were his humble Servants; And accounted for great Honour, and ſingular Humanity toward us, that which was already done: But hoped well, that the Nature of the Sickneſſe, of our Men, was not infectious. So he returned; And a while after came the *Notary* to us aboard our Ship; Holding in his hand a Fruit of that Country, like an Orenge, but of colour between Orenge-tawny and Scarlet: which caſt a moſt excellent Odour. He uſed it (as it ſeemeth) for a Preſervative againſt Infection. He gave us our Oath; *By the Name of Jeſus and his Merits*; And after told us, that the next day by ſix of the Clock in the Morning, we ſhould be ſent to, and brought to the *Strangers Houſe*, (ſo he called it) where we ſhould be accommodated of things, both for our VVhole, and for our Sick. So he left us; And when we offered him ſome Piſtolets, he ſmiling, ſaid: *He muſt not be twice paid for one Labour*: Meaning (as I take it) that he had Salary ſufficient of the *State* for his Service. For (as I after learned) they call an Officer that taketh Rewards, *Twice-paid*.

The next Morning early, there came to us the ſame *Officer*, that came to us at firſt with his Cane, and told us: *He came to conduct us to the* Strangers Houſe: *And that he had prevented the Hour, becauſe we might have the whole day before us, for our Buſineſſe. For* (ſaid he) *If you will follow my Advice, there ſhall firſt go with me ſome few of you, and ſee the place, and how it may be made convenient for you: And then you may ſend for your Sick, and the reſt of your Number, which ye will bring on Land.* VVe thanked him, and ſaid: *That this Care, which he took of deſolate Strangers*, GOD *would reward.* And ſo ſix of us went on Land with him: And when we were on Land, he went before us, and turned to us, and ſaid; *He was but our Servant, and our Guide.* He led us through three fair Streets; And all the VVay we went, there were gathered ſome People on both ſides, ſtanding in a Row: But in ſo civil a faſhion, as if it had been, not to wonder at us, but to welcom us; And divers of them, as we paſſed by them, put their Armes a little abroad, which is their Geſture, when they bid any welcom. The *Strangers Houſe* is a fair and ſpacious Houſe, built of Brick, of ſomewhat a blewer Colour than our Brick: And with handſome VVindows, ſome of Glaſſe, ſome of a kind of Cambrick oyled. He brought us firſt into a fair Parlour above ſtairs, and then asked us: *What number of perſons we were? And how many ſick?* we anſwered, *We were in all (ſick and whole) one and fifty Perſons, whereof*

our

our ſick were ſeventeen. He deſired us to have patience a little, and to ſtay till he came back to us; which was about an Hour after; And then he led us to ſee the Chambers, which were provided for us, being in number nineteen. They having caſt it (as it ſeemeth) that four of thoſe Chambers, which were better than the reſt, might receive four of the principal Men of our Company; And lodge them alone by themſelves; And the other fifteen Chambers were to lodge us, two and two together. The Chambers were handſome and chearfull Chambers, and furniſhed civilly. Then he led us to a long Gallery, like a Dorture, where he ſhewed us all along the one ſide (for the other ſide was but wall and window) ſeventeen Cells, very neat ones, having partitions of Cedar wood. VVhich Gallery, and Cells, being in all 40, (many more than we needed,) were inſtituted as an Infirmary for ſick Perſons. And he told us withall, that as any of our Sick waxed well, he might be removed from his Cell, to a Chamber: For which purpoſe there were ſet forth ten ſpare Chambers, beſides the number we ſpake of before. This done, he brought us back to the Parlour, and lifting up his Cane a little (as they do when they give any Charge or Command) ſaid to us; *Yee are to know that the Cuſtome of the Land requireth, that after this day, and to morrow, (which we give you for removing your People from your Ship,) you are to keep within doores for three daies. But let it not trouble you, nor do not think your ſelves reſtrained, but rather left to your Reſt and Eaſe. You ſhall want nothing; and there are ſix of our People appointed to attend you, for any Buſineſſe you may have abroad.* We gave him thanks with all Affection and Reſpect, and ſaid; *GOD ſurely is manifeſted in this Land.* VVe offered him alſo twenty Piſtolets; But he ſmiled, and only ſaid; *What? Twice Paid!* And ſo he left us. Soon after our Dinner was ſerved in; VVhich was right good Viands, both for Bread and Meat: Better than any *Collegiate Diet*, that I have known in *Europe*. VVe had alſo Drink of three ſorts, all wholſome and good; wine of the Grape; A Drink of Grain, ſuch as is with us our Ale, but more clear: and a kind of Sider made of a fruit of that Countrey; A wonderfull pleaſing and Refreſhing Drink. Beſides, there were brought in to us, great Store of thoſe Scarlet Orenges, for our Sick; which (they ſaid) were an aſſured Remedy for ſickneſſe taken at Sea. There was given us alſo, a Box of ſmall gray, or whitiſh Pills, which they wiſhed our Sick ſhould take, one of the Pills

every night before ſleep; which (they ſaid) would haſten their Recovery. The next day, after that our Trouble of Carriage, and Removing of our Men, and Goods out of our Shipp, was ſomewhat ſetled and quiet, I thought good to call our Company together; and when they were aſſembled, ſaid unto them; *My dear Friends, Let us know our ſelves, and how it ſtandeth with us. We are Men caſt on Land, as* Jonas *was, out of the* Whales Belly, *when we were as buried in the Deep: And now we are on Land, we are but between Death and Life; For we are beyond, both the Old World and the New; And whether ever we ſhall ſee* Europe, GOD *only knoweth. It is a kind of Miracle hath brought us hither: And it muſt be little leſſe that ſhall bring us hence. Therefore in regard of our Deliverance paſt, and our danger preſent, and to come, let us look up to* GOD, *and every Man reform his own waies. Beſides, we are come here amongſt a* Chriſtian People, *full of Pietie and Humanity: Let us not bring that confuſion of face upon our ſelves, as to ſhew our vices, or unworthineſſe before them. Yet there is more: For they have by Commandement, (though in form of courteſie) Cloyſtred us within theſe Walls for three daies: Who knoweth, whether it be not, to take ſome taſte of our manners and conditions? And if they find them bad, to baniſh us ſtraightwaies; if good, to give us further time. For theſe men, that they have given us for Attendance, may withall have an Eye upon us. Therefore for Gods love, and as wee love the Weal of our Soules and Bodies, let us ſo behave our ſelves, as we may be at peace with* GOD, *and may find grace in the eyes of this People.* Our Company with one voyce thanked me for my good Admonition, and promiſed me to live ſoberly and civilly, and without giving any the leaſt occaſion of Offence. So we ſpent our three daies joyfully, and without care, in expectation what would be done with us, when they were expired. During which time, we had every hour joy of the Amendment of our Sick; who thought themſelves caſt into ſome Divine *Pool* of *Healing*; They mended ſo kindly, and ſo faſt.

The Morrow after our three daies were paſt, there came to us a new Man, that we had not ſeen before, clothed in blew as the former was, ſave that his Turban was white with a ſmall red Croſſe on the Top. He had alſo a Tippet of fine Linnen. At his Comming in, he did bend to us a little, and put his Arms abroad. We of our parts ſaluted him in a very lowly and ſubmiſsive manner; As looking that from him we ſhould receive Sentence of Life, or Death. He deſired to ſpeak with

ſome

ſome few of us; VVhereupon ſix of us only ſtayed, and the reſt avoided the Room. He ſaid; *I am by Office Governour of this Houſe of Strangers, and by Vocation I am a* Chriſtian Prieſt; *and therefore am come to you, to offer you my ſervice, both as Strangers, and chiefly as* Chriſtians. *Some things I may tell you, which I think you will not be unwilling to hear. The State hath given you Licence to ſtay on Land for the ſpace of ſix weeks: And let it not trouble you, if your occaſions aſk further time, for the Law in this point is not preciſe; And I do not doubt, but my ſelf ſhall be able to obtain for you ſuch further time as ſhall be convenient. Ye ſhall alſo underſtand, that the* Strangers Houſe, *is at this time Rich, and much aforehand; For it hath laid up Revenew theſe 37 years: For ſo long it is ſince any Stranger arrived in this part: And therefore take ye no care; The* State *will defray you all the time you ſtay: Neither ſhall you ſtay one day leſſe for that. As for any Merchandize you have brought, ye ſhall be well uſed, and have your return, either in Merchandize, or in Gold and Silver: For to us it is all one. And if you have any other Requeſt to make, hide it not. For ye ſhall find, we will not make your countenance to fall, by the anſwer ye ſhall receive. Only this I muſt tell you, that none of you muſt go above a* Karan, (that is with them a mile and an half) *from the Walls of the City, without ſpecial leave.* VVe anſwered, after we had looked a while upon one another, admiring this gracious and Parent-like uſage; *That we could not tell what to ſay: For we wanted words to expreſſe our Thanks; And his Noble free Offers left us nothing to aſk. It ſeemed to us, that we had before us a Picture of our* Salvation *in* Heaven: *For we that were a while ſince in the Jaws of Death, were now brought into a place, where we found nothing but Conſolations. For the Commandement laid upon us, we would not fail to obey it, though it was impoſſible but our Hearts ſhould be enflamed to tread further upon this happy and Holy Ground.* VVe added; *That our Tongues ſhould firſt cleave to the Rooſes of our Mouths, ere we ſhould forget, either this Reverend perſon, or this whole Nation, in our Prayers.* VVe alſo moſt humbly beſought him to accept of us as his true ſervants, by as juſt a Right, as ever men on Earth were bounden; laying and preſenting, both our Perſons, and all we had at his feet. He ſaid; *He was a Prieſt, and looked for a Prieſts reward; which was our Brotherly love, and the good of our Souls and Bodies.* So he went from us, not without Tears of Tenderneſſe in his Eyes; And left us alſo confuſed with joy and kindneſſe, ſaying amongſt our ſelves; *That we were come into a Land of Angels,*

which did appear to us daily, and prevent us with Comforts, which we thought not of, much less expected.

The next day about ten of the Clock, the Governour came to us again, and after Salutations said familiarly; *That he was come to visit us*; And called for a Chair, and sate him down: And we being some ten of us (the rest were of the meaner sort, or else gone abroad,) sate down with him: And when we were set, he began thus. *We of this Island of Bensalem* (for so they call it in their Language) *have this: That by means of our solitary Situation, and of the Laws of Secrecy, which we have for our Travellers, and our rare Admission of Strangers; we know well most part of the Habitable World, and are our selves unknown. Therefore because he that knoweth least is fittest to ask Questions, it is more reason, for the Entertainment of the time, that ye ask me Questions, than that I ask you.* We answered, *That we humbly thanked him, that he would give us leave so to do: And that we conceived by the taste we had already, that there was no worldly thing on Earth, more worthy to be known, than the State of that happy Land. But above all* (we said) *since that we were met from the several Ends of the world, and hoted assuredly, that we should meet one day in the* Kingdom *of* Heaven (*for that we were both Parts* Christians) *we desired to know (in respect that Land was so remote, and so divided by vast and unknown Seas from the Land where our SAVIOUR walked on Earth) who was the* Apostle *of that Nation, and how it was converted to the Faith?* It appeared in his face, that he took great Contentment in this our Question: He said, *Ye knit my heart to you, by asking this Question in the first place: For it sheweth, that you* First seek the Kingdom of Heaven: *And I shall gladly, and briefly, satisfie your demand.*

About twenty Years after the Ascension of our SAVIOUR, it came to pass, that there was seen by the People of Renfusa, (*a City upon the Eastern Coast of our Island, (within night,) the Night was Cloudy and Calm,) as it might be some mile in the Sea, a great Pillar of Light; Not sharp, but in form of a Column, or* Cylinder, *rising from the Sea, a great way up towards Heaven: and on the top of it was seen a large Crosse of Light, more bright and resplendent than the Body of the Pillar. Upon which so strange a Spectacle, the People of the City gathered apace together upon the Sands, to wonder; And so after put themselves into a number of small Boats to go nearer to this Marvellous sight. But when the Boats were come within (about) sixty yards of the Pillar, they found themselves all bound,*

and

and could go no further, yet so as they might move to go about, but might not approach nearer: So as the Boats stood all as in a Theater, beholding this Light, as an Heavenly Sign. It so fell out, that there was in one of the Boats, one of the Wise Men, of the Society of Salomons House: which House or College (my good Brethren) is the very Eye of this Kingdome; who having a while attentively and devoutly viewed, and contemplated this Pillar and Crosse, fell down upon his face: And then raised himself upon his knees, and lifting up his Hands to Heaven, made his Prayers in this manner.

LOrd God of Heaven and Earth, thou hast vouchsafed of thy Grace, to those of our Order, to know thy Works of Creation, and true Secrets of them; And to discern (as far as appertaineth to the Generations of Men) between Divine Miracles, Works of Nature, Works of Art, and Impostures, and Illusions of all sorts. I do here acknowledge and testifie before this People, that the Thing we now see before our eyes, is thy Finger, and a true Miracle. And for as-much, as we learn in our Books, that thou never workest Miracles, but to a Divine and Excellent End, (for the Laws of Nature are thine own Laws, and thou exceedest them not but upon good cause) we most humbly beseech thee, to prosper this great Sign, And to give us the Interpretation and use of it in Mercy; Which thou dost in some part secretly promise, by sending it unto us.

When he had made his Prayer, he presently found the Boat he was in, moveable and unbound; whereas all the rest remained still fast; And taking that for an assurance of Leave to approach, he caused the Boat to be softly, and with silence rowed towards the Pillar. But ere he came near it, the Pillar and Crosse of Light brake up; and cast it self abroad, as it were into a Firmament of many Starres; which also vanished soon after, and there was nothing left to be seen, but a small Ark, or Chest of Cedar, dry, and not wet at

all with water, though it ſwam. And in the Fore-end of it, which was towards him, grew a ſmall green Branch of Palm; And when the wiſe man had taken it with all reverence into his Boat, it opened of it ſelf, and there was found in it a Book, and a Letter; Both written in fine Parchment, and wrapped in Sindons of Linnen. The Book contained all the Canonical Books of the Old and New Teſtament, according as you have them; (For we know well what the Churches with you receive;) And the Apocalypſe it ſelf; And ſome other Books of the New Teſtament, which were not at that time written, were nevertheleſſe in the Book. And for the Letter, it was in theſe words.

I Bartholomew, *a Servant of the Higheſt, and Apoſtle of* IESUS CHRIST, *was warned by an Angel that appeared to me, in a viſion of Glory, that I ſhould commit this* Ark *to the flouds of the Sea. Therefore I do teſtifie and declare, unto that People, where* GOD *ſhall ordain this* Ark *to come to Land, that in the ſame day is come unto them Salvation, and Peace, and Good Will from the* Father, *and from the* LORD IESUS.

There was alſo in both theſe Writings, as well the Book, as the Letter, wrought a great Miracle, Conform to that of the Apoſtles, in the Original Gift of Tongues. For there being at that time, in this Land, Hebrews, Perſians, and Indians, beſides the Natives, every one read upon the Book, and Letter, as if they had been written in his own Language. And thus was this Land ſaved from Infidelity; (as the Remain of the Old World was from Water) by an Ark, through the Apoſtolical and Miraculous Evangeliſme of S. Bartholomew. And here he pauſed, and a Meſſenger came, and called him forth from us. So this was all that paſſed in that Conference.

The next Day, the ſame Governor came again to us, immediately after Dinner, and excuſed himſelf, ſaying; That the Day before he was called from us ſomewhat abruptly, but now he would make us amends, and ſpend time with us, if we held his Company and Conference agreeable; We anſwered; That we held it ſo agreeable and pleaſing to us, as we forgot both Dangers paſt, and

Fears

Fears to come, for the time we heard him ſpeak; And that we thought a Hour ſpent with him, was worth Years of our former life. He bowed himſelf a little to us, and after we were ſet again, he ſaid; Well, the Queſtions are on your part. One of our Number ſaid, after a little Pauſe; That there was a Matter, we were no leſſe deſirous to know, than fearfull to ask, leſt we might preſume too far. But incouraged by his rare Humanity toward us, (that could ſcarce think our ſelves ſtrangers, being his vowed and profeſſed Servants,) we would take the Hardineſſe to propound it: Humbly beſeeching him, if he thought it not fit to be anſwered, that he would pardon it, though he rejected it. We ſaid; We well obſerved thoſe his words, which he formerly ſpake, That this happy Iſland, where we now ſtood, was known to few, and yet knew moſt of the Nations of the World; which we found to be true, conſidering they had the Languages of Europe, and knew much of our State and Buſineſſe: And yet we in Europe (notwithſtanding all the remote Diſcoveries, and Navigations of this laſt Age) never heard any of the leaſt Inkling or Glimpſe of this Iſland. This we found wonderfull ſtrange; for that all Nations have Enterknowledge one of another, either by Voyage into Forein Parts, or by Strangers that come to them: And though the Traveller into a Forein Country, doth commonly know more by the Eye, than he that ſtayed at home can by relation of the Traveller; Yet both waies ſuffice to make a mutual Knowledge, in ſome degree, on both parts. But for this Iſland, we never heard tell of any Ship of theirs, that had been ſeen to arrive upon any ſhore of Europe; No, nor of either the Eaſt, or VVeſt Indies, nor yet of any Ship of any other part of the World, that had made return for them. And yet the Marvell reſted not in this. For the Situation of it (as his Lordſhip ſaid) in the ſecret Conclave of ſuch a vaſt Sea mought cauſe it. But then, that they ſhould have Knowledge of the Languages, Books, Affairs, of thoſe that lye ſuch a diſtance from them, it was a thing we could not tell what to make of; For that it ſeemed to us a condition and Propriety of Divine Powers and Beings, to be hidden and unſeen to others, and yet to have others open, and as in a light to them. At this ſpeech the Governour gave a gracious ſmile, and ſaid; That we did well to ask pardon for this Queſtion we now asked; For that it imported, as if we thought this Land a Land of Magicians, that ſent forth Spirits of the Ayr into all parts, to bring them News, and Intelligence of other Countries. It was anſwered by us all, in all poſsible humbleneſſe, but yet with a Countenance taking Knowledge, that we knew that he

he ſpake it but merrily. *That we were apt enough to think, there was ſomewhat ſupernatural in this Iſland, but yet rather as Angelical, than Magical. But to let his Lordſhip know truly, what it was that made us tender and doubtfull to ask this Queſtion, it was not any ſuch conceit, but becauſe we remembred, hee had given a Touch in his former Speech, that this Land had Laws of Secrecy touching Strangers:* To this he ſaid; *You remember it aright: And therefore in that I ſhall ſay to you, I muſt reſerve ſome particulars, which it is not lawfull for me to reveal; but there will be enough left to give you ſatisfaction.*

You ſhall underſtand (that which perhaps you will ſcarce think credible) that about three thouſand Years ago, or ſomewhat more, the Navigation of the World (ſpecially for remote Voyages) was greater than at this Day. Do not think with your ſelves, That I know not how much it is increaſed with you, within theſe threeſcore Years: I know it well; And yet I ſay, greater then, than now: Whether it was, that the example of the Ark, *that ſaved the Remnant of Men, from the* univerſal Deluge, *gave Men confidence to adventure upon the Waters; Or what it was; but ſuch is the truth. The* Phœniceans, *and ſpecially the* Tyrians, *had great Fleets. So had the* Carthaginians *their Colony, which is yet further Weſt. Toward the Eaſt the Shipping of* Egypt, *and of* Paleſtina, *was likewiſe great.* China *alſo, and the great* Atlantis, *(that you call* America*) which have now but Iunks, and Canoa's, abounded then in tall Ships. This Iſland, (as appeareth by faithfull Regiſters of thoſe times) had then fifteen hundred ſtrong Ships, of great content. Of all this, there is with you ſparing Memory, or none; But we have large Knowledge thereof.*

At that time, this Land was known and frequented by the Ships and Veſſe's of all the Nations beforenamed. And (as it commeth to paſſe) they had many times Men of other Countries, that were no Saylers, that came with them; As Perſians, Chaldeans, Arabians; *So as almoſt all Nations of Might and Fame reſorted hither; Of whom, we have ſome Stirps, and little Tribes with us, at this day. And for our own Ships, they went ſundry Voyages, as well to your* Streights, *which you call the* Pillars *of* Hercules, *As to other parts in the* Atlantique *and* Mediterrane Seas; *As to* Paguin, *(which is the ſame with* Cambalaine*) and* Quinzy, *upon the Oriental Seas, as far as to the Borders of the Eaſt* Tartary.

At the ſame time, and an Age after, or more, the Inhabitants of the great Atlantis *did flouriſh. For though the Narration and De-*

ſcription

ſcription which is made by a great Man with you, that the Deſcendents of Neptune planted there; and of the Magnificent Temple, Palace, City, and Hill; and the manifold ſtreams of goodly Navigable Rivers, which (as ſo many Chains) inviroined the ſame Site, and Temple; And the ſeveral Degrees of Aſcent, whereby Men did climbe up to the ſame, as if it had been a Scala Cœli; be all Poeticall and Fabulous: Yet ſo much is true, that the ſaid Country of Atlantis; As well that of Peru then called Coya, as that of Mexico, then named Tyrambel, were mighty and proud Kingdomes, in Arms, Shipping, and Riches: So mighty, as at one time, (or at leaſt within the ſpace of ten years,) they both made two great Expeditions; They of Tyrambel through the Atlantique to the Mediterrane Sea; and they of Coya, through the South Sea upon this our Iſland: And for the former of theſe, which was into Europe, the ſame Author amongſt you (as as it ſeemeth) had ſome relation from the Ægyptian Prieſt, whom he citeth. For aſſuredly, ſuch a thing there was. But whether it were the Antient Athenians, that had the glory of the Repulſe, and Reſiſtance of thoſe Forces, I can ſay nothing: But certain it is, there never came back, either Ship, or Man from that Voyage. Neither had the other Voyage of thoſe of Coya upon us, had better fortune, if they had not met with enemies of greater clemency. For the King of this Iſland, (by name Altabin) a wiſe Man, and a great Warrier; Knowing well both his own ſtrength, and that of his Enemies; handled the matter ſo, as he cut off their Land-Forces, from their Ships, and entoyled both their Navy, and their Camp, with a greater power than theirs, both by Sea and Land: And compelled them to render themſelves without ſtriking ſtroke: And after they were at his Mercy, contenting himſelf only with their Oath, that they ſhould no more bear Arms againſt him, diſmiſſed them all in ſafety. But the Divine revenge overtook not long after thoſe proud Enterpriſes. For within leſſe than the ſpace of one Hundred Years, the Great Atlantis was utterly loſt and deſtroyed: Not by a great Earthquake, as your Man ſaith; (For that whole Tract is little ſubject to Earth-quakes;) But by a particular Deluge, or Inundation; Thoſe Countries having, at this Day, farre greater Rivers, and farre higher Mountains, to pour down Waters, than any part of the Old World. But it is true, that the ſame Inundation was not deep; Not paſt forty foot, in moſt places, from the Ground; So that although it deſtroyed Man and Beaſt generally, yet ſome few wild Inhabitants of the Wood eſcaped. Birds alſo were ſaved by flying to the High Trees and Woods. For as for Men, although they had

Buildings in many places, higher than the Depth of the Water; Yet that Inundation, though it were ſhallow, had a long Continuance; whereby they of the Vale, that were not drowned, periſhed for want of Food, and other things neceſſary. So as marvell you not at the thin Population of America, nor at the Rudeneſſe and Ignorance of the People; For you muſt account your Inhabitants of America as a young People; younger a thouſand years, at the leaſt, than the reſt of the World: For that there was ſo much time, between the Univerſal Flood; and their Particular Inundation. For the poor Remnant of Humane Seed, which remained in their Mountains, Peopled the Countrie again ſlowly, by little and little; And being ſimple and a ſavage People (Not like Noah and his Sons, which was the chief Family of the Earth) they were not able to leave Letters, Arts, and Civility to their Poſterity; And having likewiſe in their Mountainous Habitations been uſed, (in reſpect of the Extreme Cold of thoſe Regions) to cloath themſelves with the Skinnes of Tygers, Beares, and great Hairy Goats, that they have in thoſe Parts; When after they came down into the Valley, and found the intolerable Heats which are there, and knew no means of lighter Apparell; they were forced to begin the cuſtome of Going Naked, which continueth at this day. Only they take great Pride and delight, in the Feathers of Birds; And this alſo they took from thoſe their Anceſtors of the Mountains, who were invited unto it, by the infinite Flight of Birds, that came up to the high Grounds, while the Waters ſtood below. So you ſee, by this main Accident of Time, we loſt our Traffique with the Amercians, with whom, of all others, in regard, they lay neareſt to us, we had moſt Commerce. As for the other Parts of the World, it is moſt manifeſt, that in the Ages following, (whether, it were in reſpect of Warres, or by a Natural Revolution of Time,) Navigation did every where greatly decay; And ſpecially, farre Voyages, (the rather by the Uſe of Gallies, and ſuch Veſſels as could hardly brook the Ocean) were altogether left and omitted. So then, that Part of Entercourſe, which could be from other Nations, to ſayl to us; you ſee how it hath long ſince ceaſed; Except it were by ſome rare Accident, as this of yours. But now of the Ceſſation of that other Part of Entercourſe, which mought be by our Sayling to other Nations, I muſt yield you ſome other Cauſe. For I cannot ſay, (if I ſhould ſay truly,) but our Shipping, for Number, Strength, Mariners, Pylots, and all things that appertain to Navigation, is as great as ever; And there-

therefore why we ſhould ſit at home, I ſhall now give you an account by it ſelf; And it will draw nearer, to give you ſatisfaction, to your principal Queſtion.

There reigned in this Iſland, about 1900 *years ago, a* King, *whoſe memory of all others we moſt adore; Not ſuperſtitiouſly, but as a Divine Inſtrument, though a Mortal Man: his Name was* Salomona: *And we eſteem him as the Law-giver of our Nation. This* King *had a* large heart, *inſcrutable for good; and was wholly bent to make his Kingdome and People Happy. He therefore taking into conſideration, how ſufficient and ſubſtantive this Land was, to maintain it ſelf without any ayd (at all) of the Foreiner; Being* 5600 *Mile in Circuit, and of rare Fertility of Soyl, in the greateſt part thereof; And finding alſo the Shipping of this Country mought be plentifully ſet on work, both by Fiſhing, and by Tranſportations from Port to Port, and likewiſe by Sayling unto ſome ſmall Iſlands that are not farre from us, and are under the Crown and Laws of this* State; *And recalling into his Memory, the happy and flouriſhing Eſtate, wherein this Land then was; So as it mought be a thouſand waies altered to the worſe, but ſcarce any one way to the better; thought nothing wanted to his Noble and Heroical Intentions, but only (as farre as Humane foreſight mought reach) to give perpetuity to that, which was in his time ſo happily eſtabliſhed; therefore amongſt his other Fundamental Laws of this Kingdome, he did ordain, the Interdicts and Prohibitions, which we have touching Entrance of Strangers; which at that time (though it was after the Calamity of* America) *was frequent; Doubting Novelties and Commixture of Manners. It is true, the Like Law, againſt the admiſſion of Strangers without Licence, is an antient Law, in the Kingdome of* China, *and yet continued in uſe. But there it is a poor thing; And hath made them a curious, ignorant, fearfull fooliſh Nation. But our* Law-giver *made his Law of another temper. For firſt, he hath preſerved all points of Humanity, in taking Order, and making Proviſion for the Relief of Strangers diſtreſſed; whereof you have taſted.* At which Speech (as reaſon was) we all roſe up, and bowed our ſelves. He went on. *That King alſo ſtill deſiring to joyn Humanity and Policy together; And thinking it againſt Humanity, to detein Strangers here againſt their Wills; and againſt Policy, that they ſhould return, and diſcover their knowledge of this Eſtate, hee took this Courſe: He did ordain, that of the Strangers, that ſhould be permitted to Land, as many (at all times) might depart as would; But as many as would ſtay, ſhould have very good Conditions, and Means to live,*

from the State. Wherein he ſaw ſo farre, that now in ſo many Ages ſince the Prohibition, we, have memory, not of one Ship that ever returned, and but of thirteen Perſons only, at ſeveral times, that choſe to return in our Bottomes. What thoſe few that returned, may have reported abroad, I know not. But you muſt think, Whatſoever they have ſaid, could be taken where they came, but for a Dream. Now for our Travelling from hence into Parts abroad, our Law-giver thought fit, altogether to reſtrein it. So is it not in China. For the Chineſes ſail where they will, or can; which ſheweth, that their Law of keeping out Strangers, is a Law of Puſillanimity and fear. But this reſtraint of ours, hath one only Exception, which is admirable; Preſerving the Good which commeth by communicating with Strangers, and avoiding the Hurt: And I will now open it to you. And here I ſhall ſeem a little to digreſſe, but you will by and by find it pertinent. Ye ſhall underſtand, (my dear friends,) that amongſt the Excellent acts of that King, one above all hath the preheminence. It was the Erection, and Inſtitution of an Order, or Society, which we call Salomons Houſe; The Nobleſt Foundation, (as we think,) that ever was upon the Earth: And the Lanthorne of this Kingdome. It is dedicated to the Study of the VVorks and Creatures of GOD. Some think it beareth the Founders Name a little corrupted, as if it ſhould be Solamon's Houſe. But the Records write it, as it is ſpoken. So as I take it to be denominate of the King of the Hebrews, which is famous with you, and no ſtranger to us; For we have ſome Parts of his Works, which with you are loſt; Namely that Natural Hiſtory, which he wrote of all plants, from the Cedar of Libanus, to the Moſſe that groweth out of the VVall. And of all things that have Life and Motion. This maketh me think that our King, finding himſelf to Symbolize, in many things, with that King of the Hebrewes (which lived many years before him) honoured him with the Title of this Foundation. And I am the rather induced to be of this Opinion, for that I find in antient Records, this Order or Society is ſometimes called Salomons Houſe; And ſometimes the College of the Six Daies VVorks; whereby I am ſatisfied, That our Excellent King had learned from the Hebrews, That GOD had created the World, and all that therein is, within ſix Daies; And therefore he inſtituted that Houſe, for the finding out of the true Nature of all things (whereby GOD mought have the more Glory in the Workmanſhip of them, and Men the more Fruit in their Uſe of them,) did give it alſo that ſecond Name. But now to come to our preſent purpoſe. When the King had forbidden, to all his People, Navi-

gation

gation in any Part, that was not under his Crown, he made nevertheleſſe this Ordinance; that every twelve years there ſhould be ſet forth, out of this Kingdom, two Ships, appointed to ſeveral Voyages; that in either of theſe Ships, there ſhould be a Miſſion of three of the Fellows, or Brethren of Salomons Houſe; whoſe Errand was only to give us Knowledge of the Affairs and State of thoſe Countries, to which they were deſigned; And eſpecially of the Sciences, Arts, Manufactures, and Inventions of all the World; And withall to bring unto us, Books, Inſtruments, and Paterns, in every kind: That the Ships, after they had landed the Brethren, ſhould return; And that the Brethren ſhould ſtay abroad till the new Miſſion. The Ships are not otherwiſe fraught than with ſtore of Victuals, and good Quantity of Treaſure to remain with the Brethren, for the buying of ſuch Things, and rewarding of ſuch Perſons, as they ſhould think fit. Now for me to tell you, how the vulgar ſort of Mariners are contained from being diſcovered at Land; And how they that muſt be put on ſhore for any time, colour themſelves under the Names of other Nations; And to what places theſe Voyages have been deſigned; And what places of Rendezvous are appointed for the new Miſſions; And the like circumſtances of the Practique; I may not do it; Neither is it much to your deſire. But thus you ſee we maintain a Trade, not for Gold, Silver, or Jewels; Nor for Silks; Nor for Spices; Nor any other Commodity of Matter; But only for Gods firſt Creature, which was Light: To have Light (I ſay) of the growth of all Parts of the World. And when he had ſaid this, he was ſilent; And ſo were we all. For indeed we were all aſtoniſhed, to hear ſo ſtrange things ſo probably told. And he perceiving that we were willing to ſay ſomewhat, but had it not ready, in great Courteſie took us off, and deſcended to ask us Queſtions of our Voyage and Fortunes, and in the end concluded that we mought do well, to think with our ſelves, what time of ſtay we would demand of the State; And bad us not to ſcant our ſelves: For he would procure ſuch time as we deſired. Whereupon we all roſe up and preſented our ſelves to kiſſe the skirt of his Tippet, but he would not ſuffer us; and ſo took his leave. But when it came once amongſt our People, that the State uſed to offer Conditions to Strangers, that would ſtay, we had work enough to get any of our Men to look to our Ship; And to keep them from going preſently to the Governor, to crave conditions. But with much ado we refrained them, till we mought agree what courſe to take.

We

We took our ſelves now for freemen, ſeeing there was no danger of our utter Perdition; And lived moſt joyfully, going abroad, and ſeeing what was to be ſeen, in the City and places adjacent, within our *Tedder*; And obtaining acquaintance with many of the City, not of the meaneſt Quality; at whoſe hands we found ſuch Humanity, and ſuch a Freedome and deſire to take Strangers, as it were, into their Boſome, as was enough to make us forget all that was dear to us, in our own Countries: And continually we met with many things, right worthy of Obſervation, and Relation: As indeed, if there be a Mirrour in the World, worthy to hold Mens Eyes, it is that Country. One day there were two of our Company bidden to a *Feaſt*, of the *Family*, as they call it. A moſt Natural, Pious, and Reverend Cuſtom it is, ſhewing that Nation to be compounded of all goodneſſe. This is the manner of it. It is granted to any Man, that ſhall live to ſee thirty Perſons, deſcended of his Body, alive together, and all above three years old, to make this *Feaſt*, which is done at the coſt of the State. The *Father* of the *Family*, whom they call the *Tirſan*, two daies before the *Feaſt*, taketh to him three of ſuch Friends as he liketh to chuſe; And is aſſiſted alſo by the Governour of the City, or Place, where the *Feaſt* is celebrated; and all the *Perſons* of the *Family*, of both Sexes, are ſummoned to attend him. Theſe two daies the *Tirſan* ſitteth in conſultation, concerning the good Eſtate of the *Family*. There, if there be any Diſcord or Sutes between any of the *Family*, they are compounded and appeaſed. There, if any of the Family be diſtreſſed or decayed, order is taken for their Relief, and competent means to live. There, if any be ſubject to vice, or take ill Courſes, they are reproved, and Cenſured. So likewiſe, Direction is given touching Mariages, and the courſes of life, which any of them ſhould take, with divers other the like Orders and Advices. The Governour aſſiſteth to the end, to put in Execution, by his Publike Authority, the Decrees and orders of the *Tirſan*, if they ſhould be diſobeyed, though that ſeldome needeth; Such Reverence and obedience they give, to the Order of Nature. The *Tirſan* doth alſo then ever chuſe one man from amongſt his Sons, to live in Houſe with him: Who is called, ever after, the *Son of the Vine*. The Reaſon will hereafter appear. On the *Feaſt* day, the *Father*, or *Tirſan*, commeth forth after Divine Service into a large Room where the *Feaſt* is celebrated; Which Room hath an Half-

Pace

Pace at the upper end. Againſt the wall, in the middle of the Half-Pace, is a Chair placed for him, with a Table and Carpet before it. Over the Chair is a State, made Round or Ovall, and it is of Ivy; An Ivy ſomewhat whiter than ours, like the Leaf of a Silver Aſpe, but more ſhining; For it is green all winter. And the State is curiouſly wrought with Silver and Silk of divers Colours, broiding or binding in the Ivy; And is ever of the work, of ſome of the Daughters of the Family; And veiled over at the Top, with a fine Net of Silk and Silver. But the Subſtance of it is true Ivy; whereof, after it is taken down, the Friends of the Family are deſirous to have ſome Leaf or Sprig to keep. The *Tirſan* commeth forth with all his Generation or Linage, the Males before him, and the Females following him; And if there be a Mother, from whoſe Body the whole Linage is deſcended, there is a Traverſe placed in a Loft above on the right hand of the Chair, with a privy Dore, and a carved VVindow of Glaſſe, leaded with Gold and Blew; where ſhe ſitteth, but is not ſeen. VVhen the *Tirſan* is come forth, he ſitteth down in the Chair; And all the Linage place themſelves againſt the VVall, both at his Back, and upon the Return of the Half-pace, in Order of their years, without difference of Sex, and ſtand upon their Feet. VVhen he is ſet, the Room being alwaies full of Company; but well kept, and without Diſorder; after ſome pauſe there commeth in from the lower end of the Room, a *Taratan*, (which is much as an *Herald*) and on either ſide of him two *young Lads*; whereof one carrieth a Scrowl of their ſhining yellow Parchment; And the other a cluſter of Grapes of Gold, with a long foot or Stalk. The *Herald*, and *Children*, are chothed with Mantles of Sea-water green Sattin; But the *Heralds* Mantle is ſtreamed with Gold, and hath a train. Then the *Herald* with three Courteſies, or rather inclinations, commeth up as far as the Half-pace; And there firſt taketh into his Hand the Scrowl. This Scrowl is the *Kings Charter*, containing Gift of Revenew, and many Priviledges, Exemptions and points of Honour, granted to the *Father* of the *Family*; And it is ever ſtiled and directed, *To ſuch an one, Our well-beloved Friend and Creditour*: Which is a Title proper only to this Caſe. For they ſay, the King is Debter to no Man, but for Propagation of his Subjects; the Seal ſet to the *Kings Charter*, is the Kings Image, Imboſſed or moulded in Gold; And though ſuch *Charters* be expedited of Courſe, and as

as of Right, yet they are varied by discretion, according to the Number and Dignity of the *Family*. This *Charter* the *Herald* readeth aloud; And while it is read, the *Father* or *Tirsan*, standeth up, supported by two of his Sons; such as he chooseth. Then the *Herald* mounteth the Half-Pace, and delivereth the *Charter* into his Hand: And with that there is an Acclamation, by all that are present, in their Language, which is thus much; *Happy are the People of Bensalem.* Then the *Herald* taketh into his Hand from the other Child, the Cluster of Grapes, which is of Gold; Both the Stalk, and the Grapes. But the Grapes are daintily enamelled; And if the Males of the *Family* be the greater number, the Grapes are enamelled Purple, with a little Sun set on the top; If the Females, then they are enamelled into a greenish yellow, with a Cressant on the top. The Grapes are in number as many as there are Descendants of the *Family*. This Golden Clusture, the *Herald* delivereth also to the *Tirsan*; who presently delivereth it over to that Son, that he had formerly chosen, to be in House with him: VVho beareth it before his *Father*, as an ensign of Honour, when he goeth in Publike ever after; And is thereupon called *the Son of the Vine*. After this Ceremony ended, the *Father* or *Tirsan* retireth; And after some time commeth forth again to Dinner, where he sitteth alone under the State, as before; And none of his Descendants sit with him, of what Degree or Dignity so ever, except he hap to be of *Salomons House*. He is served only by his own Children, such as are Male; who perform unto him all service of the Table upon the Knee; And the VVomen only stand about him, leaning against the VVall. The Room below his Half-pace, hath tables on the sides for the Guests that are bidden; who are served with great and comely order; And toward the end of Dinner (which in the greatest Feasts with them, lasteth never above an Hour and an half) there is an *Hymn* sung, varied according to the Invention of him that composed it; (for they have excellent Poesie,) But the Subject of it is (alwaies) the praises of *Adam, and Noah*, and *Abraham*; VVhereof the former two Peopled the VVorld, and the last was the *Father* of the *Faithfull*: concluding ever with a Thanksgiving for the *Nativity* of our *Saviour*, in whose Birth, the Births of all are only Blessed. Dinner being done, the *Tirsan* retireth again; And having withdrawn himself alone into a place, where he maketh some private Prayers, he commeth forth the third time, to give the Blessing;

ſing; with all his Deſcendants, who ſtand about him as at the firſt. Then he calleth them forth by one and by one, by name, as he pleaſeth, though ſeldome the Order of Age be inverted. The perſon that is called, (the Table being before removed,) kneeleth down before the Chair, and the *Father* layeth his Hand upon his Head, or her Head, and giveth the Bleſsing in theſe words; *Son of Benſalem, (or Daughter of Benſalem,) thy Father ſaith it; The Man by whom thou haſt Breath and Life ſpeaketh the word; the bleſsing of the Everlaſting Father, the Prince of Peace, and the Holy Dove be upon thee, and make the daies of thy Pilgrimage good and many.* This he ſaith to every of them; And that done, if there be any of his Sons of eminent Merit and Vertue, (ſo they be not above two,) he calleth for them again, and ſaith, laying his Arm over their ſhoulders, they ſtanding; *Sonnes, it is well you are born, give God the praiſe, and perſevere to the end.* And withall delivereth to either of them a Jewell, made in the Figure of an Ear of VVheat, which they ever after wear in the front of their Turban, or Hat. This done, they fall to Muſick and dances, and other recreations, after their manner, for the reſt of the day. This is the full order of that *Feaſt.*

By that time, ſix or ſeven daies were ſpent, I was fallen into ſtraight Acquaintance, with a *Merchant* of that *City*, whoſe Name was *Joabin.* He was a *Jew* and *Circumciſed*: For they have ſome few ſtirps of *Jews*, yet remaining among them, whom they leave to their own Religion. VVhich they may the better do, becauſe they are of a farre differing Diſpoſition from the *Jews* in other parts. For whereas they hate the Name of CHRIST; and have a ſecret inbred Rancour againſt the People among whom they live; theſe (contrariwiſe) give unto our SAVIOUR many high Attributes, and love the *Nation* of *Benſalem*, extremely. Surely this Man, of whom I ſpeak, would ever acknowledge, that CHRIST was born of a *Virgin*, and that he was more than a Man; And he would tell how GOD made him Ruler of the *Seraphims*, which guard his Throne; And they call him alſo the *Milken way*, and the *Eliah* of the *Meſsiah*; and many other high Names; which though they be inferiour to his Divine Majeſty, yet they are far from the Language of other *Jews*. And for the Country of *Benſalem*, this Man would make no end of commending it, Being deſirous by Tradition among the *Jews* there, to have it beleeved, that the

People thereof were of the generations of *Abraham*, by another Son, whom they call *Nachoran*; And that *Moſes* by a ſecret *Cabala* ordained the Laws of *Benſalem* which they now uſe; And that when the *Meſsia* ſhould come, and ſit in his Throne at *Hieruſalem*, the King of *Benſalem* ſhould ſit at his feet, whereas other Kings ſhould keep a great diſtance. But yet ſetting aſide theſe *Jewiſh* Dreams, the Man was a wiſe Man, and learned, and of great Policy, and excellently ſeen in the Laws and Cuſtomes of that Nation. Amongſt other Diſcourſes, one day I told him, I was much affected with the Relation I had, from ſome of the Company, of their Cuſtome, in holding the *Feaſt* of the *Family*; For that (me thought) I had never heard of a Solemnity, wherein Nature did ſo much preſide. And becauſe Propagation of Families, proceedeth from the Nuptial Copulation, I deſired to know of him, what Laws and Cuſtomes they had concerning Mariage; and whether they kept Mariage well; and whether they were tyed to one Wife? For that where Population is ſo much affected, and ſuch as with them it ſeemed to be, there is commonly permiſsion of *Plurality* of *Wives*. To this he ſaid; *You have reaſon for to commend that excellent Inſtitution of the* Feaſt *of the* Family; *And indeed we have Experience, that thoſe Families that are Partakers of the Bleſsings of that Feaſt, do flouriſh and proſper ever after, in an extraordinary manner. But hear me now, and I will tell you what I know. You ſhall underſtand, that there is not under the Heavens ſo chaſte a Nation, as this of* Benſalem; *Nor ſo free from all Pollution or foulneſſe. It is the Virgin of the World. I remember, I have read in one of your* Europæan *Books, of an holy* Hermit *amongſt you, that d ſired to ſee the* Spirit *of* Fornication, *and there appeared to him, a little foule ugly* Æthiope: *But if he had deſi ed to ſee the* Spirit *of* Chaſtity *of* Benſalem, *it would have appeared to him, in the likeneſſe of a fair beautifull* Cherubine. *For there is nothing, amongſt Mortall Men, more fair and admirable, than the Chaſte Minds of this People. Know therefore, that with them there are no Stewes, no diſſolute Houſes, no Curtiſans, nor any thing of that kind. Nay they wonder (with deteſtation) at you in* Europe, *which permit ſuch things. They ſay you have put Mariage out of Office: For Mariage is ordained a Remedy for unlawfull Concupiſcence; And Natural Concupiſcence ſeemeth as a ſpurre to Mariage. But when Men have at hand a Remedy, more agreeable to their corrupt Will, Mariage is almoſt expulſed. And therefore there are with you ſeen infinite*

infinite Men, that mary not, but chuſe rather a libertine and impure ſingle life, than to be yoaked in Mariage; And many that do mary, mary late, when the Prime and Strength of their Years is paſt. And when they do mary, what is Mariage to them, But a very Bargain; Wherein is ſought Alliance, or Portion, or Reputation, with ſome deſire (almoſt indifferent) of Iſſue; And not the faithfull Nuptial Union of Man and Wife, that was firſt inſtituted. Neither is it poſſible, that thoſe that have caſt away ſo baſely, ſo much of their Strength, ſhould greatly eſteem Children (being of the ſame Matter) as chaſte Men do. So likewiſe during Mariage is the Caſe much amended, as it ought to be if thoſe things were tolerated only for neceſsity; No, but they remain ſtill as a very affront to Mariage: The Haunting of thoſe diſſolute places, or reſort to Courtezans, are no more puniſhed in Maried men, than in Batchelers. And the depraved Cuſtome of Change, and the delight in Meretricious Embracements, (where ſinne is turned into Art,) maketh Mariage a dull thing, and a kind of Impoſition, or Tax. They bear you deſend theſe things; as done to avoid greater Evils; As Advoutries, Deflouring of Virgins, Unnatural Luſt, and the like. But they ſay, this is a prepoſterous Wiſdome; and they call it Lots offer, *who to ſave his Gueſts from abuſing, Offered his Daughters: Nay they ſay further, That there is little gained in this; For that the ſame Vices and Appetites, do ſtill remain and abound, Unlawfull Luſt being like a Furnace, that if you ſtop the Flames altogether, it will quench, but if you give it any vent, it will rage; As for Maſculine love, they have no touch of it; And yet there are not, ſo faithfull and inviolate Friendſhips, in the World again, as are there; And to ſpeak generally, (as I ſaid before,) I have not read of any ſuch Chaſtity, in any People, as theirs. And their uſual ſaying is,* That whoſoever is unchaſte cannot reverence himſelf: *And they ſay,* That the Reverence of a Mans ſelf, is, next Religion, the chieſeſt bridle of all Vices. And when he had ſaid this, the good *Jew* pauſed a little; Whereupon I far more willing to hear him ſpeak on, than to ſpeak my ſelf; yet thinking it decent, that upon his pawſe of Speech, I ſhould not be altogether ſilent, ſaid only this; *That I would ſay to him, as the* Widow *of* Sarepta *ſaid to* Elias; *That he was come to bring to Memory our Sinnes; And that I confeſs the* Righteouſneſſe *of* Benſalem, *was greater than the* Righteouſneſſe *of* Europe. At which ſpeech he bowed his Head, and went on this manner. *They have alſo many wiſe and excellent Laws touching* Mariage,

They allow no Poligamie. *They have ordained that none do intermarry or contract, untill a Month be past from their first interview.* Mariage *without conſent of Parents they do not make void, but they mulct it in the Inheritors: For the Children of ſuch* Mariages, *are not admitted to inherit, above a third Part of their Parents Inheritance: I have read in a* Book *of one of your* Men, *of a* Feigned Common-wealth, *where the Maried couple are permitted, before they Contract, to ſee one another Naked. This they diſlike: for they think it a ſcorn, to give a Refuſal after ſo familiar Knowledge: But becauſe of many hidden Defects in Men and Womens Bodies, they have a more Civil way: for they have near every Town, a Couple of* Pools, (*which they call* Adam *and* Eves Pools) *where it is permitted to one of the Friends of the Man, and another of the Friends of the Woman, to ſee them ſeverally bath Naked.*

And as we were thus in Conference, there came one that ſeemed to be a Meſſenger, in a rich Huke, that ſpake with the *Jew*: whereupon he turned to me and ſaid; *You will pardon me, for I am commanded away in haſt.* The next Morning he came to me again, joyfull, as it ſeemed, and ſaid; *There is word come to the Governor of the City, that one of the* Fathers *of* Salomons Houſe, *will be here this day Seven-night: We have ſeen none of them this Dozen Years: His Comming is in State; But the cauſe of his Comming is ſecret. I will provide you, and your Fellows of a good ſtanding to ſee his Entry.* I thanked him and told him: *I was moſt glad of the News.* The day being come he made his Entry. He was a *Man* of middle Stature, and age, comely of perſon, and had an Aſpect as if he pitied Men. He was cloathed in a Robe of fine black Cloath, with wide Sleeves, and a Cape. His under Garment was of excellent white Linnen down to the Foot, girt with a Girdle of the ſame; And a Sindon or Tippet of the ſame about his Neck. He had Gloves, that were curious, and ſet with Stone; And Shoes of Peach coloured Velvet. His Neck was bare to the Shoulders. His Hat was like a Helmet, or *Spaniſh Montera*; and his Locks curled below it decently: They were of Colour brown. His Beard was cut round, and of the ſame colour with his Hair, ſomewhat ligher. He was carried in a rich Chariot, without wheeles, Litter-wiſe, With two Horſes at either end, richly trapped in blew Velvet Embroydered; and two Footmen on each ſide in the like attire. The Chariot was all of Cedar, gilt and adorned with Chriſtal; ſave that the Fore-end had

Pannels

Pannels of Sapphires, ſet in borders of Gold, and the Hinderend the like of Emarauds of the *Peru* Colour. There was alſo a Sun of Gold, Radiant upon the Top, in the Midſt; and on the Top before, a ſmall *Cherub* of Gold, with VVings diſplayed. The Chariot was covered with cloth of Gold tiſſued upon Blew. He had before him fifty attendants, young Men all, in white *Satten* looſe Coats up to the Mid Leg, and Stockings of white Silk; and Shoes of blew Velvet; and Hats of blew Velvet; with fine Plums of divers Colours, ſet round like Hatbands. Next before the Chariot, went two Men, bare headed, in Linnen garments down to the foot, girt, and Shoes of blew Velvet, who carried the one a Croſier, the other a Paſtoral Staff like a Sheep-hook; Neither of them of Metal, but the Croſier of Balm-wood, the Paſtoral Staff of Cedar. Horſemen he had none, neither before nor behind his Chariot: As it ſeemeth, to avoid all Tumult and trouble. Behind his Chariot, went all the Officers and Principals of the Companies of the City. He ſate alone upon Cuſhions, of a kind of Excellent Pluſh, blew; And under his Foot curious Carpets of Silk of divers Colours, like the Perſian, but far finer. He held up his Bare Hand as he went, as bleſsing the people, but in Silence. The Street was wonderfully well kept; So that there was never any Army had their Men ſtand in better Battel-Array, than the People ſtood. The VVindows likewiſe was not crouded, but every one ſtood in them, as if they had been placed. VVhen the ſhew was paſt, the *Jew* ſaid to me; *I ſhall not be able to attend you as I would, in regard of ſome Charge the City hath laid upon me for the Entertaining of this great Perſon.* Three daies after the *Jew* came to me again and ſaid; *Ye are happy men*; For *the* Father *of* Salomons Houſe *taketh knowledge of your being here, and commanded me to tell you, that he will admit all your Company to his preſence, and have private Conference with one of you, that yee ſhall chooſe: And for this hath appointed the next day after to Morrow. And becauſe he meaneth to give you his Bleſsing, he hath appointed it in the Fore-Noon.* VVe came at our Day and Hour, and I was choſen by my Fellows for the private acceſſe. VVe found him in a fair Chamber, richly hanged, and carpetted under Foot, without any Degrees to the State, he was ſet upon a Low Throne richly adorned, and a rich cloth of State over his head of blew Sattin Embroidered. He was alone, ſave that he had two Pages of Honor, on either Hand one, finely attired in

VVhite

VVhite. His Under-Garments were the like that we ſaw him wear in the Chariot; But inſteed of his Gown, he had on him a Mantle with a Cape, of the ſame fine Black, faſtened about him. VVhen we came in, as we were taught, we bowed Low at our firſt Entrance; And when we were come near his Chair, he ſtood up, holding forth his Hand ungloved, and in Poſture of Bleſsing; And we every one of us ſtooped down, and kiſſed the Hem of his Tippet. That done, the reſt departed, and I remained. Then he warned the Pages forth of the Room, and cauſed me to ſit down beſide him, and ſpake to me thus in the *Spaniſh Tongue*.

GOD *bleſſe thee, my Son; I will give thee the greateſt Jewel I have. For I will impart unto thee, for the love of GOD and Men, a Relation of the true State of* Salomons Houſe. *Son, to make you know the true State of* Salomons Houſe, *I will keep this Order. Firſt, I will ſet forth unto you the* End *of our* Foundation. *Secondly, the* Preparations *and* Inſtruments *we have for our* Works. *Thirdly, the ſeveral* Employments *and* Functions *whereto our* Fellows *are aſſigned. And fourthly the* Ordinances *and* Rites *which we obſerve.*

The end of our Foundation *is the Knowledge of* Cauſes, *and Secret Motions of things; and the Enlarging of the bounds of* Humane Empire, *to the Effecting of all Things poſsible.*

The Preparations *and* Inſtruments *are theſe. We have large and deep* Caves *of ſeveral Depths: The deepeſt are ſunk* 600 *Fathome: And ſome of them are digged and made under great Hills and Mountains: So that if you reckon together the Depth of the Hill, and the Depth of the* Cave, *they are (ſome of them) above three miles deep. For we find, that the Depth of an* Hill, *and the Depth of a* Cave *from the Flat, is the ſame Thing; both remote alike, from the Sun, and Heavens Beams, and from the open Air. Theſe* Caves *we call the* Lower Region. *And we uſe them for all* Coagulations, Indurations, Refrigerations, *and* Conſervations *of* Bodies. *We uſe them likewiſe for the* Imitation *of* Natural Mines; *And the* Producing, *alſo of* New Artificial Metals, *by* Compoſitions *and* Materials *which we uſe and lay there for many years. We uſe them alſo ſometimes, (which may ſeem ſtrange) for* Curing *of ſome* Diſeaſes, *and for* Prolongation *of* Life, *in ſome* Hermits *that chooſe to live there, well accomodated of all things neceſſary, and indeed live very long; by whom alſo we learn many things.*

We have Burials *in ſeveral* Earths, *where we put divers* Cements

ments, as the Chineſes, do their Porcellane. 'But we have them in greater Variety, and ſome of them more fine. We alſo have great variety of Compoſts, and Soils, for the Making of the Earth Fruitfull.'

We have High Towers; The Higheſt about half a Mile in Height And ſome of them likewiſe ſet upon High Mountains: So that the Vantage of the Hill with the Tower, is in the Higheſt of them three Miles at leaſt. And theſe Places we call the Upper Region; Accounting the Air between the High Places, and the Low, as a Middle Region. We uſe theſe Towers, according to their ſeveral Heights, and Situations, for Inſolation, Refrigeration, Conſervation, And for the View of divers Meteors; As Winds, Rain, Snow, Hail; And ſome of the Fiery Meteors alſo. And upon them, in ſome Places, are Dwellings of Hermits, whom we viſit ſometimes, and inſtruct what to obſerve.

We have great Lakes, both Salt, and Freſh, whereof we have uſe for the Fiſh, and Fowl. We uſe them alſo for Burials, of ſome Natural Bodies: For we find a difference in things buried in Earth, or in Air bel w the Earth; and things buried in VVater. We have alſo Pools, of which ſome do ſtrain Freſh VVater out of Salt; And others by Art do turn Freſh VVater into Salt. We have alſo ſome Rocks in the Midſt of the Sea; And ſome Bayes upon the Shore for ſome VVorks, wherein is required the Air and Vapour of the Sea. We have likewiſe violent Streams and Cataracts, which ſerve us for many Motions: And likewiſe Engines for Multiplying and Enforcing of VVinds, to ſet alſo on going divers Motions.

We have alſo a Number of Artificial VVells and Fountains, made in Imitation of the Natural Sources and Bathes; As tincted upon Vitrioll, Sulphur, Steel, Braſſe, Lead, Nitre, and other Minerals: And again, We have little Wells for Infuſions of many Things, where the Waters take the Vertue quicker and better, than in Veſſels or Baſins. And amongſt them we have a VVater, which we call water of Paradiſe, being, by that we do it, made very Soveraign for Health and Prolongation of Life.

VVe have alſo Great and ſpacious Houſes, where we imitate and demonſtrate Meteors; As Snow, Hail, Rain, ſome Artificial Rains of Bodies, and not of VVater, Thunders, Lightnings; Alſo Generations of Bodies, in Air; As Frogs, Flies, and divers Others.

We have alſo certain Chambers, which we call Chambers of Health, where we qualifie the Air as we think good and proper for the Cure of divers Diſeaſes, and Preſervation of Health.

We

We have also fair and large Baths, of several Mixtures, for the Cure of Diseases, and the restoring of Mans Body from Arefaction: And other for the Confirming of it in Strength of Sinews, vital Parts, and the very Juyce and Substance of the Body.

We have also large and various Orchards, and Gardens; Wherein we do not so much respect Beauty, as Variety of Ground and Soil, proper for divers Trees and Herbs: And some very spacious, where Trees and Berries are set, whereof we make divers Kinds of Drinks, besides the Vine-yards. In these we practise likewise all Conclusions of Grafting, and Inoculating, as well of Wild-Trees, as Fruit-Trees, which produceth many Effects: And we make (by Art) in the same Orchards, and Gardens, Trees, and Flowers, to come earlier or later than their Seasons; And to come up and bear more speedily than by their Natural Course they do. We make them also by Art greater much than their Nature; And their Fruit greater, and sweeter, and of differings Taste, Smell, Colour, and Figure, from their Nature. And many of them we so Order, that they become of Medicinal Use.

We have also Means to make divers Plants rise, by Mixtures of Earths without Seeds; And likewise to make divers New Plants, differing from the Vulgar; and to make one Tree or Plant turn into another.

We have also Parks, and Enclosures of all Sorts of Beasts, and Birds; which we use not only for View or Rareness, but likewise for Dissections and Trials; That thereby we may take light, what may be wrought upon the Body of Man. Wherein we find many strange Effects; As Continuing Life in them, though divers Parts, which you account Vital, be perished, and taken forth; Resuscitating of some that seem Dead in Appearance; And the like. We try also all Poysons, and other Medicines upon them, as well of Chirurgery, as Physick. By Art likewise we make them Greater or Taller, than their Kind is; And contrariwise Dwarf them and stay their Growth: We make them more Fruitfull and Bearing than their Kind is; And contrary wise Barren and not Generative. Also we make them differ in Colour, Shape, Activity many waies. We find Means to make Commixtures and Copulations of diverse Kinds; which have produced many New Kinds, and them not Barren, as the general Opinion is. We make a number of Kinds of Serpents, Worms, Flies, Fishes, of putrefaction; whereof some are advanced (in effect) to be perfect Creatures, like Beasts, or Birds; And have Sexes, and do propagate. Neither do we this by Chance, but we know before hand, of what Matter and Commixture, what Kind of those Creature will arise.

We

We have also Particular Pools, where we make Trials upon Fishes, as we have said before of Beasts and Birds.

We have also Places for Breed and Generation of those Kinds of Worms, and Flies, which are of Speciall Use; such as are with you your Silkworms and Bees.

I will not hold you long with recounting of our Brew-houses Bake-houses, and Kitchins, where are made divers Drinks, Breads, and Meats, Rare and of special Effects. Wines we have of Grapes; And Drinks of other Juyce, of Fruits, of Grains, and of Roots; And of Mixtures with Honey, Sugar, Manna, and Fruits dryed and decocted: Also of the Tears or Woundings of Trees; And of the Pulp of Canes. And these Drinks are of Severall Ages, some to the Age or Last of forty years. We have Drinks also brewed with severall Herbs, and Roots, and Spices; Tea, with several Fleshes, and VVhite-Meats; whereof some of the Drinks are such as they are in effect Meat and Drink both: So that Divers, especially in Age, doe desire to live with them, with little or no Meat, or Bread. And above all we strive to have Drinks of Extreme Thin Parts; To insinuate into the Body, and yet without all Biting, Sharpnesse, or Fretting; Insomuch as some of them put upon the Back of your Hand, will, with a little stay passe thorow to the Palme, and yet tast Mild to the Mouth. We have also VVaters, which we ripen in that fashion, as they become Nourishing; So that they are indeed excellent Drink; And many will use no other. Breads we have of Several Grains, Roots, and Kernels; Tea, and some of Flesh, and Fish, Dried; With divers kinds of Leavings, and Seasonings: So that some doe extremely move Appetites; Some doe nourish so, as Divers doe live of them, without any other Meat; Who live very long. So for Meats, we have some of them so beaten, and made Tender, and mortified, yet without all Corrupting, as a VVeak Heat of the Stomack will turn them into good Chilus; As well as a Strong Heat would Meat otherwise prepared. VVe have some Meats also, and Breads, and Drinks, which taken by Men, enable them to Fast long after; and some other, that used make the very Flesh of Mens Bodies, sensibly more Hard and Tough; And their Strength farr greater, than otherwise it would be.

VVe have Dispensatories, or Shops of Medicines. VVherein you may easily think, if we have such Varietie of Plants, and Living Creatures, more than you have in Europe, (for we know what you have,) the Simples, Druggs, and Ingredients of Medicines, must likewise be in so much the greater Variety. VVe have them likewise

of divers Ages, and long Fermentations. And for their Preparations, we have not only all Manner of Exquisite Distillations, and Separations, and especially by Gentle Heats, and Percolations through divers Strainers, yea, and Substances; But also Exact Forms of Composition, whereby they incorporate almost as they were Natural Simples.

We have also divers Mechanical Arts, which you have not; And Stuffs made by them; As Papers, Linnen, Silks, Tissues, dainty Works of Feathers of wonderfull Lustre; excellent Dies, and manie others: And Shops likewise as well for such as are not brought into Vulgar use amongst us; as for those that are. For you must know, that of the Things before recited, many of them are grown into use throughout the Kingdome; But yet, if they did flow from our Invention, we have of them also for Patterns, and Principals.

We have also Furnaces of great Diversities, and that keep great Diversitie of Heats: Fierce and Quick; Strong and Constant; Soft and Mild; Blown, Quiet Drie, Moist; And the like. But above all we have Heats, in Imitation of the Sunns and Heavenly Bodies Heats, that passe divers inequalities, and (as it were) Orbs, Progresses, and Returns, whereby we may produce admirable effects. Besides, we have Heats of Dungs, and of Bellies and Mawes of Living Creatures and of their Bloods, and Bodies; and of Hayes and Herbs laid up moist; of Lime unquenched; and such like. Instruments also which generate Heat only by Motion. And further, Places for Strong Insolations; And again, Places under the Earth, which by Nature, or Art yeeld Heat. These divers Heats we use, As the Nature of the Operation which we intend, requireth.

We have also Perspective-Houses, where we make Demonstration of all Lights, and Radiations: And of all Colours: And out of Things uncoloured and Transparent, we can represent unto you all severall Colours; Not in Rain bows, (as it is in Gemms, and Prisms,) but of themselves Single. We represent also all Multiplications of Light, which we carry to great Distance: and make so Sharp, as to discern small Points and Lines. Also all Colourations of Light. All Delusions and Deceits of the Sight, in Figures, Magnitudes, Motions, Colours: All Demonstrations of Shadows. We find also divers Means yet unknown to you, of Producing of Light, originally, from divers Bodies. We procure means of Seeing Objects A-farr off; As in the Heaven, and Remote places: And represent Things Near as A-farr off; And Things A-farr off as Near; Making Feigned Distances. We have also Helps so

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the Sight far above Spectacles and Glaſſes in uſe; We have alſo Glaſſes and Means to ſee Small and Minute Bodies, perfectly and diſtinctly; As the Shapes and Colours of Small Flies and VVorms, Grains, and Flaws, in Gemmes, which cannot otherwiſe be ſeen, Obſervations in Urine and Bloud not otherwiſe to be ſeen. We make Artificial Rain-Bows, Helo's, and Circles about Light. We repreſent alſo all manner of Reflexions, Refractions, and Multiplication of Viſual Beams of Objects.

We have alſo Pretious Stones, of all kinds, many of them of great Beauty and to you unknown: Chryſtals likewiſe; And Glaſſes of divers kinds; And amongſt them ſome of Metals Vitrificated, and other Materials, beſide thoſe of which you make Glaſſe. Alſo a number of Foſsiles, and Imperfect Minerals which you have not. Likewiſe Loadſtones of Prodigious Vertue: And other rare Stones, both Natural and Artificial.

We have alſo Sound Houſes, where we practiſe and demonſtrate all Sounds, and their Generation. We have Harmonies which you have not, of Quarter-Sounds, and leſſer Slides of Sounds. Diverſe Inſtruments of Muſick likewiſe to you unknown, ſome ſweeter than any you have; With Bells and Rings that are dainty and ſweet. We repreſent ſmall ſounds as great and Deep; Likewiſe Great ſounds, Extenuate and ſharp; We make diverſe tremblings and VVarblings of Sounds, which in their Original are Entire. We repreſent and imitate all Articulate ſounds and Letters, and the Voices and Notes of Beaſts and Birds. We have certain Helps, which ſet to the Eare do further the Hearing greatly. We have alſo diverſe ſtrange and Artificial Ecchoes Reflecting the Voice many times, and as it were toſsing it: And ſome that give back the Voice Lowder than it came, ſome ſhriller, and ſome Deeper; Yea ſome rendring the Voice, Differing in the Letters or Articulate Sound, from that they receive. VVe have all means to convey Sounds in Trunks and Pipes, in ſtrange Lines and Diſtanees.

VVe have alſo Perfume-houſes; wherewith we joyn alſo Practices of Taſte. VVe Multiply Smells, which may ſeem ſtrange. VVe Imitate Smells, making all Smells to breath out of other Mixtures than thoſe that give them. VVe make diverſe Imitations of Taſte likewiſe, ſo that they will deceive any Mans Taſte. And in this Houſe we contain alſo a Confiture Houſe; where we make all Sweet-Meats Drie and Moiſt; And divers pleaſant Wines, Milks, Broaths, and Sallets, far in greater Variety than you have.

VVe have alſo Engine-Houſes, where are prepared Engines and

Inſtruments *for all ſorts of* Motions. *There we imitate and practiſe to make* Swifter Motions, *than any you have, either out of your* Muskets, *or any* Engine *that you have: and to* Make *them, and* Multiply *them more* Eaſily, *and with* Small Force, *by* VVheeles and *other* Means: *and to make them* Stronger *and more* Violent, *than yours are; Exceeding your greateſt* Cannons *and* Baſilisks. *VVe repreſent alſo* Ordinance *and* Inſtruments *of* War, *and* Engines *of all Kinds: and likewiſe new* Mixtures *and* Compoſitions *of* Gun-Powder, Wild-Fires *burning in* Water, *and* Unquenchable: *Alſo* Fire-works *of all* Variety, *both for* Pleaſure, *and* Uſe. *VVe imitate alſo* Flights *of* Birds; *VVe have ſome* Degrees *of* Flying *in the* Ayr. *We have* Ships *and* Boats *for* Going *under* VVater, *and* Brooking *of* Seas; *Alſo* Swimming-Girdles, *and* Supporters. *We have divers curious* Clocks; *And other like* Motions *of* Return: *And ſome* perpetual Motions. *We imitate alſo* Motions *of* Living Creatures, *by* Images *of* Men, Beaſts, Birds, Fiſhes, *and* Serpents; *We have alſo a great Number of other Various* Motions, *ſtrange for* Equality, Fineneſſe, *and* Subtility,

We have alſo a Mathematical-Houſe, *where are repreſented all* Inſtruments, *as well of* Geometry, *as* Aſtronomy, *exquiſitely made.*

VVe have alſo Houſes *of* Deceits *of the* Senſes; *where we repreſent all manner of* Feats *of* Jugling, Falſe Apparitions, Impoſtures, *and* Illuſions; *And their* Fallacies. *And ſurely you will eaſily beleeve that we that have ſo many* Things *truly* Natural, *which induce* Admiration, *could in a* World *of* Particulars *deceive the* Senſes, *if we would diſguiſe thoſe* Things, *and labour to make them more* Miraculous. *But we do hate all* Impoſtures, *and* Lies: *Inſomuch as we have ſeverely forbidden it to all our* Fellows, *under pain of Ignominy and Fines, that they do not ſhew any* Natural VVork *or Thing*, Adorned *or* Swelling; *but only* Pure *as it is, and without all* Affectation *of* Strangeneſſe.

Theſe are (my Son) the Riches of Salomons Houſe.

For the ſeveral Employments *and* Offices *of our* Fellows, *VVe have Twelve that Sayl into* Forein Countries *under the* Names *of other* Nations (*for our own we conceal;*) *VVho bring us the* Books, *and* Abſtracts, *and* Patterns *of* Experiments *of all other* Parts. *Theſe we call* Merchants *of* Light.

VVe have Three that Collect *the* Experiments *which are in all* Books, *Theſe we call* Deprepators.

VVe have Three that Collect *the* Experiments *of all* Mechanical

cal Arts. *And also of* Liberal Sciences; *And also of practices which are not* Brought into Arts. *These we call* Mystery-men.

We have Three that trie New Experiments. *Such as themselves think good. These we call* Pioneers *or* Miners.

We have Three that Draw *the* Experiments *of the* Former Four *into* Titles *and* Tables, *to give the better light for the drawing of* Observations *and* Axiomes *out of them. These we call* Compilers.

We have three that bend themselves, Looking *into the* Experiments *of their* Fellows, *and cast about how to draw out of them* Things *of* Use, *and* Practice *for* Mans life, *and* Knowledge, *as well for* Works *as for* Plain Demonstration *of* Causes, Means *of* Natural Divinations, *and the easie and clear* Discovery *of the* Vertues *and* Parts *of* Bodies. *These we call* Dowry-men *or* Benefactors.

Then after diverse Meetings *and* Consults *of our whole* Number, *to consider of the former* Labours *and* Collections, *we have three that take care, out of them, to* Direct New Experiments, *of a Higher* Light, *more* Penetrating *into* Nature *than the* Former. *These we call* Lamps.

We have Three others that do Execute *the* Experiment, *so* Directed, *and* Report them. *These we call* Inoculators.

Lastly, we have Three that raise the former Discoveries *by* Experiments, *into* Greater Observations, Axiomes, *and* Aporisms. *These we call* Interpreters *of* Nature.

We have also, as you must think, Novices *and* Apprentices, *that the Succession of the former Employed men do not fail; besides a great Number of* Servants *and* Attendants, Men, *and* VVomen. *And this we do also: We have* Consultations, *which of the* Inventions *and* Experiences, *which we have discovered shall be Published, and which not: And take all an* Oath *of* Secrecy, *for the concealing of those which we think meet to keep Secret: Though some of those we do reveal sometime to the* State, *and some not.*

For our Ordinances *and* Rites: *We have two very* Long, *and* Fair Galleries: *In one of these we place* Patterns *and* Samples *of all manner of the more* Rare *and* Excellent Inventions: *In the other we place the* Statuaes *of all* Principal Inventours. *There we have the* Statua *of your* Columbus, *that discovered the* VVest-Indies: *Also the* Inventour *of* Ships: *Your* Monk *that was the* Inventour *of* Ordinance, *and of* Gunpowder: *The* Inventour *of* Musick: *The* Inventour *of* Letters: *The* Inventour *of* Printing: *The* Inventour *of* Observations *of* Astronomy: *The* Inventour *of*

VVorks

VVorks *in* Metall : *The* Inventour *of* Glaſſe : *The* Inventour *of* Silk *of the* VVorm : *The* Inventour *of* VVine : *The* Inventour *of* Corn *and* Bread : *The* Inventour *of* Sugars : *And all theſe, by more certain Tradition, than you have. Then we have divers* Inventours *of our* Own, *of* Excellent VVorks ; *which ſince you have not ſeen, it were too long to make* Deſcriptions *of them*; *And beſides, in the right Underſtanding of thoſe* Deſcriptions, *you might eaſily erre. For upon every* Invention *of Value, we erect a* Statua *to the* Inventour, *and give him a Liberal and Honourable* Reward. *Theſe* Statuaes *are, ſome of* Braſs: *ſome of* Marble *and* Touchſtone; *ſome of* Cedar *and other ſpecial* VVoods *gilt and adorned*; *ſome of* Iron; *ſome of* Silver; *ſome of* Gold.

We have certain Hymns *and* Services, *which we ſay daily, of* Laud *and* Thanks *to* God *for his Marvellous* VVorks : *And* Forms *of* Prayers, *imploring his* Aide *and* Bleſſing *for the* Illumination *of our* Labours ; *the end turning them into* Good *and* Holy Uſes.

Laſtly, we have Circuits *or* Viſits, *of divers* Principal Cities *of the* Kingdome ; *where as it commeth to paſſe, we do publiſh ſuch New* Profitable Inventions, *as we think good. And we do alſo declare* Natural Divinations *of* Diſeaſes, Plagues, Swarms *of* Hurtfull Creatures, Scarcity, Tempeſt, Earthquakes, Great Inundations, Comets, Temperature *of the* Year, *and divers other things ; And we give* Counſel *thereupon, what the* People *ſhall do, for the* Prevention *and* Remedy *of them.*

And when He had ſaid this, He ſtood up : And *I*, as *I* had been taught, kneeled down : and he laid his Right Hand upon my Head, and ſaid ; *GOD bleſſe thee my Son, and GOD bleſs this Relation, which I have made. I give thee leave to Publiſh it, for the good of other Nations ; For we hear are in GODS Boſome, a Land unknown.* And ſo he left me; Having aſsigned a value of about two Thouſand Duckets, for a Bounty to me and my Fellows. For they give great Largeſſes, where they come, upon all occaſions.

The reſt was not perfected.

MAG-

MAGNALIA NATVRÆ
PRÆCIPVE QVOAD VSVS HUMANOS.

THe Prologation *of* Life.
The Reſtitution *of* Youth *in ſome* Degree.
The Retardation *of* Age.
The Curing of diſeaſes *counted* Incurable.
The Mitigation of Pain.
More Eaſie *and leſs* Loathſome Purgings.
The Encreaſing *of* Strength *and* Activity.
The Encreaſing of Ability *to ſuffer* Torture *or* Pain.
The Altering *of* Complexions: *and* Fatneſs, *and* Leaneſſe.
The Altering *of* Statures.
The Altering *of* Features.
The Encreaſing and Exalting *of the* Intellectual Parts.
Verſion *of* Bodies *into other* Bodies.
Making *of* New Species.
Tranſplanting *of one* Species *into another*.
Inſtruments *of* Deſtruction, *as of* Warre *and* Poyſon.
Exhilaration *of the* Spirits, *and* Putting *them in good* Diſpoſition.

Force

Force *of the* Imagination, *either upon another* Body, *or upon the* Body *it self.*
Acceleration *of* Time *in* Maturations.
Acceleration *of* Time *in* Clarifications.
Acceleration *of* Putrefaction.
Acceleration *of* Decoction.
Acceleration of Germination.
Making Rich Compoſts *for the* Earth.
Impreſsions *of the* Air, *and* raiſing *of* Tempeſts.
Great Alteration; *As in* Induration, Emollition, &c.
Turning Crude *and* Watry Subſtances, *into* Oyly *and* Vnctuous Subſtances.
Drawing of New Foods *out of* Subſtances *not now in* Vſe.
Making New Threds *for* Apparell; *And* New Stuffs, *Such as are* Paper, Glaſs, &c.
Natural Divinations.
Deceptions *of the* Senſes.
Greater Pleaſures *of the* Senſes.
Artificial Minerals *and* Cements.

FINIS.